Sixe Demaunds

(*from an vnlearned Protestant, to a* learned Papist,) so forcible against all obstinate *Papists, that not any of them are* able to reply, without absurd *Equiuocation.*

Also an inuincible Argument, to *proue the Church of Rome to erre, with* † p. 21 an infallible note whereby to know *the Spirit of Truth, and the* spirit of Error.

Ecclesiastes. 9. 18

43-4-6-744

Wisdome is better then strength: yet a simple mans wisdome is despised, and his words are not heard.

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I Presuppose (Christian Reader) that thou canst not be ignorant of the great number of learned bookes now extant, touching the Controuersies betweene the Papists and our selues, about the truth of Christian Religion: And therefore I stand in some doubt, that thou wilt reiect this vnlearned Pamphlet of mine, as altogether needeleſſe, proceeding from ſo weake an Author.

But miſtake me not, for knowing my ſelfe not to be able to write ſcholer-like, I haue therefore endeuoured to write Chriſtian-like. (Euery Chriſtian is not ſkilfull in Artes, neyther is euery great ſcholer a true Chriſtian.) My whole intent in the penning hereof, is no more but to lay open vnto the zealous ſeduced Papiſt, that the Church of Rome doth erre; which truth being once made manifeſt to the aduerſary, the maine pillar of popiſh Religion is thereby vtterly ruinated, and peace among Chriſtians vniuerſally to be expected. But vnleſſe it be firſt made manifeſt vnto him, that the viſible Church may erre, ſooner may the world be filled with bookes of Controuerſies, then we to agree all in one profeſſion.

Therefore to the effecting whereof (notwithſtanding all former bookes) let euery good Chriſtian Souldier vſe his beſt endeuours, and euery man decently according to his vocation; remembring this by the way, that as errour doth weaken many great ones, ſo truth is able to ſtrēgthen many little ones. And aboue all things, be ſure that thou dooſt endeuour, as well to expreſſe Chriſt truely by workes, as to profeſſe him truely by words: otherwiſe the mortified Papiſt, notwithſtanding his ignorance, may iuſtly alleage more againſt thee, then thou art able to alleage againſt him.

Therefore, that we may be all true Chriſtians, both in deed and word, let euery one ſeeke as well to reforme the one as the other, Farewell.

A

A Preamble from the Authour, to the learned Papist, touching the answering *of the Demaunds following.*

FOrasmuch as it is the dutie of all Christians, louingly to instruct and admonish one another, ϒ thereby to eschew vanities and lyes, and to follow after veritie: I am now therfore most earnestly to entreat you whosoeuer (being a Scholler) that you will vouchsafe to peruse these sixe Demaunds here insuing, and for Gods cause to answere directly vnto them, and with as much breuitie as may be. *Colo. 3. 16* *See Saint Hierom vpon the same place.*

A professed Christian falling into error, onely by meanes of humane frailtie & simple ignorance, may easily bee recalled, the truth being layd open vnto him; but for a professed Christian, after good admonition, still to persist in error, and obstinately to defend it against the apparant truth, that proceeds of deuilish colusion and wilfull blindnesse, and is a disease hardly to be cured: for as S. *Paul* saith, ϒ he sinneth against his owne conscience; that is, he sinneth against his own reason and vnderstanding: for there is not any Heretike whosoeuer, that goes about to *Tit. 3. 10. 11.*

make good by Scripture any hereſie whatſoeuer, but he ſhall thereby be forced to argue vndirectly and abſurdly, and againſt all reaſon: for it is not poſsible directly to collect falſhood of trueth; for
Titus. 1. 2 God cannot lye, neither is his word vnperfectly written, being penned by the direction of himſelfe, the authour of all perfection. Yea, ſo perfect and true it is in all reſpects, that it is damnable to adde or
Deu. 4. 2. & 12. 32. Gala. 3. 15. Reu. 22. 18. 19 diminiſh one word to or from it ℣. But this beeing granted, which cannot well bee denyed, what then may be the cauſe, that graue men and great Schollers cannot perceiue their owne abſurdities, in mainteining of errors by holy Scripture? Verely, it may well be thought, that becauſe worldly wiſdome is now ſo much in requeſt on all ſides, therefore heauenly wiſedome is hardly found out on any ſide.

The naturall man perceiueth not the things of the ſpirit of God; for they are fooliſhneſſe vnto him,
1. Cor. 2. 14 &c. but he that is ſpirituall, diſcerneth all things ℣.

The wiſdome of the fleſh is death: but the wiſdom
Rom. 8. 13. of the ſpirit is life and peace ℣. Thoſe then that will not be led by doctrines and traditions proceeding onely from humane wiſedome, let them be wholy obedient to the wiſedome of the Spirit, for thereby they may beſt attaine to euerlaſting life and peace.

Not euery one that ſaith, Lord, Lord, ſhall enter into the kingdome of heauen, but he onely that doth
Math. 7. 21. & 16. 18. 19 the will of the Lord of heauen ℣: for he onely builds vpō that Rocke, againſt which hell gates cannot preuayle, & that doth the ſame place of *S. Mat.* teſtifie.

We haue now many profeſſors of *Chriſt*, in word and

and tongue onely, but I doubt, wee haue but fewe that do liuely expresse him in deed and in truth: for he that saith he knoweth God, and keepeth not his cõmandements, is a lyar, & the truth is not in him*. 1. Iohn. 2. 4
He that is not with me (saith *Christ*) is against me, & he that gathereth not with me, scattereth ✝. He then Luke. 11. 23
that is not a liuely mẽber of *Christ* his mysticall body (the holy Catholike Church, the Communion of Saints) is against *Christ*, of what profession soeuer he be; for notwithstanding he doth truely professe *Christ* by words, yet he may wholy deny him by euil deeds:* which he could not doe, if he had that true Titus. 1. 16
faith which worketh by loue; for a good tree cannot bring foorth euill fruit*. He that hath not the spirit Math. 7. 18.
of *Christ*, the same is not his, &c. but as many as are led by the same spirit, they are the children of God*. Rom. 8. 16.
Therefore although men destitute of the same holy spirit, may altogether preach & teach truth; yet because they may erre also (as wanting the direction of that holy spirit which is proper onely to the elect) we dare not build vpon the doctrines of men whosoeuer (althogh vnder the name of the true church) further then the infallible rule of truth doth permit vs. And in so doing, we are not, as I suppose, to be accounted any way disobedient to authoritie eyther Ecclesiasticall or Ciuill, but rather most truely obedient to all, in submitting our selues vnfaynedly to the highest authority, frõ which all other take their efficacy & strength; for we hold it an vndoubted trueth, that we are bound by duty, in respect of Gods law, ✝ to obey al earthly power in euery thing Rom. 13. 1. 2. 3. 4.
(either & 1. Pet. 2. 13. 14.

(either in ancient traditions, or newe precepts) it commanding nothing cōtrary to the expresse word of God. But absolutely to obey any earthly power further then holy Scripture doth allow, were absolutely to contradict holy Scripture. for we ought rather to obey God then men ɣ: but hee doth not obey God rather then men, that doth absolutely giue credite to the doctrines of men, before he knowes certaynely whether the same doctrines be according to the will of God reuealed in his word. Prooue all things (saith *S. Paul*) ɣ and hold that which is good. But how can we proue the difference of things, vnlesse we haue light to proue them by? for he that is in darkenesse, is blind: and if the blind lead the blind, they shall both fall into the ditch ȣ: therefore to preuent that euill, and because Christ is the onely light of the world ɣ, let vs seeke onely for him to enlightē our harts? But where shal we seek for him? Search the Scriptures (sayth the Light himselfe) for they beare witnesse of me, &c. he that is of God, heareth Gods word ɣ. When the word of God goeth forth, it giueth light and vnderstanding euen vnto the simple, his word is a lanthorne vnto our feete, and a light vnto our pathes ȣ, that written word is as a light shining in a darke place ɣ: faith is by hearing, and hearing by the word of God ȣ: my sheepe heare my voice (saith Christ) and I know them, and they follow me ɣ. But these things being most true, how then dares any man to say that he is one of Christs sheepe, and hath the spirit of Christ, if (fearing to mistake the word of God concerning those things which belong to his

Acts 4.19 &5.29 *Gala.* 1.8 1 *Thess.* 5.21 *Math.* 15 14 *Luk.* 6.39 *Iohn* 1.8 *Iohn* 5.39 † *and* 8.47 *Psal.* 119 105 2. *Pet.* 1.19 *Rom.* 10.14 15-17 *Iohn* 10.27

his owne saluation) he refuse to heare his word purely and simply as it is, without any mixture of sowre leauen proceeding from earthly wisdome? Is not he worthy to go astray, that wilfully refuseth to be led by God himselfe, & chuseth rather to be led by the direction of men? verely, his owne conscience will one day condemne him for so doing: For he that refuseth me (saith *Christ*) and receiueth not my wordes, hath one that iudgeth him: the word that I haue spoken, it shal iudge him in the last day ϒ. *Iohn.* 12. 48.
Therfore let vs prooue all onely by that truth which hath beene from the beginning ϒ. 1. Thes. 5. 2. 1. *Ioh.* 2. 4. 5. 7. & 1. 2. & 4. 1. 2.

I am not ignorant what is obiected here (although to no good ende obiected.) It is said that the Scriptures are hard to be vnderstood, and that doth Saint *Peter* approoue ϒ. Againe, all Heretikes will alleage Scripture to maintaine their heresies, for the deuill himselfe did alleage Scripture against *Christ* ϒ. But the Church cannot erre, for hell gates cannot preuaile against it ϒ. Therefore absolutely all must bee subiect to th'authoritie of the Romane Church: for that is the Church, against which hell gates cannot preuaile. 2. *Pet.* 3. 16. *Math.* 46. *Math.* 16. 18.

To these things I answere; first, it is true, according to the same place of *S. Peter*, that to some the Scriptures are hard to be vnderstood, and the Apostle shewes there, to whom, namely, vnto the vnlearned and vnstable; to all obstinate heretikes indeed, they are hard to be vnderstood; but doeth it therfore follow, that to the mē of God, they are also hard to be vnderstood? no verely, for *S. Paul* doth

approue the contrary, saying, that the whole Scripture is giuen to that end, that the men of God may be made perfect Y. If it be demaunded, who are the men of God? It may be truely answered, they only are the men of God, that haue the spirit of Christ; for he that hath not that spirit, is not of Christ at all Y, be he learned or ignorant. And therfore in respect of Conscience, no Christian ought to be barrd frō the reading of holy Scripture: for by the great goodnesse of almighty God, (who respects neyther the greatnesse nor littlenesse of persons) the least may as soone obtaine the same Spirit of Truth, as the greatest Y.

Rom. 15. 4 & 2. *Tim.* 3. 15. 16. 17. *Rom* 8. 9. *1. Cor.* 1. 26.

It can not then proceede from heauenly wisedom, to barre spirituall men from their due, fearing lest carnall men might take hurt. There are many better wayes to preuent euill, then by omitting to do good; for that is no better then to commit euill. The Deuill did alleadge Scripture against Christ: But Christ did confound the Deuill by Scripture Y. If proud Hereticks will needes follow the example of their father the Deuill, in alleadging of Scripture falsely, let the humble Christian follow the example of Christ, in confounding of Hereticks by the true sence of Scripture: for at one word, it is vnmeete that any man should be ignorant of that whereby he must be iudged Y.

Math. 4. 6. *John* 12. 48.

And as touching the Church, true it is also, that whosoeuer they be that are members of the holy Catholike Church, the Communion of Saints, can not finally erre, for that is the onely Church, against which

which, hell gates cannot preuayle. (If thou be in the Church, sayth *S. Ambrose* ϑ, the gates of hell shal not preuayle against thee.) But to graūt that sole priuiledge to the Church of Rome, or to any other particular Church whersoeuer, were nothing els, but by authority to maintaine error for truth; an euident example whereof we haue seene, by those euils which grew by abusing the authority of the Chaire of Moses, to which now in the new law we will suppose the Chaire of S. Peter to be answerable. *in his 6. Locke vpon S. Luke chap. 9.*

The Scribes and the Pharises sit in Moses seat (saith Christ) therfore whatsoeuer they bid you obserue, that obserue and do, but after their workes do not; for they say, and do not ϒ. *Math. 23 3*

Here, by our Sauiour himselfe we see, that both faithfull, and faithlesse Iewes, were to obey the Church: but how, absolutely in all things? no: for in an other place ϑ he commaunds them to beware of the leauen of the Pharises and Sadduces, meaning thereby, their owne doctrines and traditions, which in truth were nothing els but their owne works: & this doth manifestly proue, that (notwithstanding the chayre of Moses) their Church might erre: yea Christ sayth plainely ϒ, that they made the word of God of no effect, by meanes of their owne doctrines and traditions; they stood too much vpon the chaire of Moses and their outward calling, boasting (as the Prophet Ieremy sayth ϒ) that the law could not perish from the Priest; and that was the onely cause of their great blindnesse, in not discerning Christ the onely substance of the same Scripture which they *Math. 16. 6 Math. 15. 3. 6 Ierem. 18. 18*

themſelues taught: and euen ſo now, after the ſame maner doth the Church of Rome beguile her ſelfe. Whatſoeuer ſhe teacheth, it muſt by her owne authority be held for truth; for be it error or truth, it is the Church that doth teach it: he is therefore an Heretike that doth gainſay it. But if holy *Paul* had bene of the ſame mind, touching thoſe that ſit in authority in the Church, to what end then did hee giue that good admonition to the Galatians, ſaying; Though that we (the onely viſible Church on earth) or an Angell from heauen, preach vnto you otherwiſe then that which we haue preached, let him be accurſed ℣. Againe, the ſame Apoſtle ſayth plainly, that Antichriſt ſhall ſit in the Temple of God ℣; that is, in the Church of God: and our Sauiour himſelfe doth auouch as much, ſaying, that the abomination of deſolation ſhall ſit in the holy place ℣. And what may we gather from thence, but profanations & hereſies to be expected in the viſible Church of God? But what may be the cauſe that ſuch things ſhould take any place in the Church, vnleſſe it be, becauſe that by ſome Churchmē which are in authority, the doctrines and traditions of men are regarded, rather then the truth of holy Scripture?

Gala. 1.8. 9 *2. Theſſ.* 2. † *Math.* 24. 15.

Let all be done to the edifying of the Church (ſaith S. *Paul*) and be not children in vnderſtāding ℣. But who can be more childiſh in vnderſtanding, then they that preferre the cuſtomes of men (good or bad) before the truth of holy Scripture? as for example, who can more contradict the Apoſtles doctrine in the ſame chapter, thē thoſe that teach praier and

1. Cor. 14. 26. 20.

and seruice to be vsed in an vnknowne tongue, which most part of the hearers vnderstand not? teaching also innumerable people to rehearse dayly the Articles of our faith, in a tongue which they vnderstand not; from which custome no good at all can proceed: but becaufe it hath bene of a long time a custome in the Church of Rome, therfore as vaine as it is, it will hardly yet be left.

It is Error therefore, and pernicious to hold, that the visible Church of Rome, (or els where) cannot erre: for by that false opinion, the doctrines of men are held to be of as great force, as the word of God, & many errors to passe as currant, as the truth it selfe.

But long since, and before that false opinion sprung vp in the Church, the later Councels did sometimes correct & amend the former, as S. *Austine* testifieth Y, yea, the Councels themselues testify as much; for if they be well conferred together, it will manifestly appeare, that in some principall poynts, the one doeth contradict the other: (and heere I meane as well generall Councels as others.) And thereby wee may clearely discerne, that with too great a number, and of too long a continuance, Errour hath bene held for Trueth, and Trueth for Errour: for as concerning our doctrine taught in the Church of great Britayne, albeit that those of your side account it in some poynts not onely to be erronious, but also to be as nouelties neuer heard of before *Luthers* time; yet the same doctrine in substãce is wholy agreeable to the doctrine of Christ, taught by himselfe, the Apostles, & the primitiue Church.

Aug. de Baptis. contra Donat. lib. 2. Cap. 3.

And this might very easily be proued, if the greater part of Christians in this corrupt age, were not of that euill disposition, as rather still stubburnly to contend one with another, then meekely and mild-
Rom 15.14 ly like Christians in deed to admonish one another, euery one being as desirous of his brothers welfare as of his owne. But condemne vs not rashly: for as you mistake vs in one point, so may you also in another.

It is wrongfully giuen out by many of you, that we teach a vayne faith without workes to iustifie. But verily we teach no such thing, but the contrary; for we hold that no faith can iustify, but that faith
Gala. 5.6. and 6.15 onely which worketh by loue ℣, and the same faith onely we hold to iustifie without the workes of the law, euen according to *S. Paul*, Rom. 3. 24. 25. 26. and according to that sence which the ancient fathers held, in saying, Faith onely iustifieth; they neuer meaning thereby a vaine faith, to wit, faith in word and profession onely, but a true faith which worketh by loue: for we may well proue from Scripture, that all those which haue not the same true and liuely faith, do as much erre in faith, as in maners, (though not in doctrine:) for a good Tree cannot bring forth euill fruit, neyther can an euill Tree bring foorth
Matth. 7. 18.19 good fruit ℣.

A fayned faith and a falsecalled knowledge, is accounted by some to be true faith and true knowledge: but there is but one true faith, one Lord, one
Ephe. 4.5 Faith, one Baptism ℣. True faith is defined to be the ground of things hoped for, and the euidence of things

things not seene Y. Now he that hath this true faith, to wit, this euidence of things which are not seene, must of necessity know the inuisible God; but he that knoweth God, keepeth his commandements: for to know God, is eternall life Y. Truely to know, I say, is eternall life; for he that sayth he knoweth God, and keepeth not his commaundements, is a liar, and the truth is not in him Y. Whereby we may well gather from holy Scripture, that true Knowledge, true Faith, and true Loue. are three inseperable things, and proper onely to the elect. *Hebre* 11.1. *Iohn.* 17.3 1. *Iohn.* 2.4

And by this you may well perceiue, that our doctrine doth neyther deny the doing of good workes, nor the promised reward therof, (for as it is noted before) we acknowledge no other way to heauen, but by faith which worketh by loue:) but indeed to exclude all boasting in man, (because he cannot do any good of himselfe) we attribute all prayse and glory to God alone, from whom all good proceeds: for what haue we that we haue not receiued? And if thou hast receiued it (saith the Apostle Y) why reioycest thou, as though thou hadst not receiued it? Therefore when any good is done. we say with S. *Paul* Y, Not we do it, but the grace of God which is with vs: wee our selues liue not, but Christ liueth in vs Y: for still we acknowledge with the holy Apostle, that in vs, that is, in our flesh, there dwelleth no good Y. *Gal.* 5.6 1. *Cor.* 4.7 1. *Cor.* 15.10. *Gala.* 2.20. *Rom.* 10. *Rom.* 7. & 2. *Cor.* 3.

But not to trouble you ouermuch with a rude and harsh Preamble, I beseech you for his sake that died vpon the Crosse, to free vs all from the tyrānie

of the father of lyes, that you will ſincerely & truely (and according to your conſcience, by the trueth of holy Scripture) anſwere to theſe ſixe demaunds of mine, touching ſome poynts yet in controuerſie betweene vs; for thereby I hope you ſhall cleerely diſcerne, that the Church of Rome doth erre, in affirming that the Church of Rome cannot erre.

Wreſt not the holy Scriptures, to make them agree with vncertaine traditions and doctrines of men: but proue all in Gods name, and hold onely that which is good. And euen ſo I commit you to the direction of the holy Spirit.

1. Thes. 5. 21

Sixe

Sixe Demaunds, from an vnlearned Protestant, to a learned Papist.

1

FIrst, whether the holy Catholike Church, the Communion of Saints, be not onely the true Church which cannot finally erre, as being that Church onely, against which, hell gates cannot preuayle? Math. 16. 18.

2.

SEcondly, whether hell gates preuayle not as much against all those which liue and dye in deadly sinnes, (be they Bishops of Rome, or who els soeuer) as those that liue and die in Heresies? for all doe erre, in refusing the right way to heauen, and taking the ready way to hell.

3.

THirdly, if hell gates preuayle against all reprobates, (and so by good consequence, they not in the Communion of Saints the holy Catholike Church) how then can we directly poynt to those that cannot erre? for God onely knowes who are his. 2 Tim. 2. 19.

THat these 3. former poynts may be the better answered, both according to Scripture, & to the truth taught in the Church aboue a thousand yeres since; it may please the Answerer to note well, what Saint *Ambrose* & Saint *Augustine* do write touching the Rock, against which, hell gates cannot preuaile,

and alſo what S. Gregory doth write touching the vniuerſall authority of one Biſhop; for by that meanes it may be, that he will not ſo much commend the doctrine taught now in the Church of Rome, as the doctrine of the ſame Church taught in their dayes, being ſo much difference betweene them, as betweene truth and falſhood: for albeit the Succeſſor of S. *Peter* may now ſit in Peters chayre at Rome, yet it is moſt euident by good proofe frō antiquity, that the fayth of S. Peter is not now in the ſame chaire. But God forbid, that Cuſtome (although neuer ſo ancient) ſhould take place before Trueth.

Among many other places, which thoſe ancient Fathers haue written touching theſe things, I note here onely but theſe few following.

S. Ambroſe vpon S. Luke, the ſixt booke and ninth chap. and vpon the 40. Pſalm. S. Auguſtine againſt Creſconius, the 2. booke, chap. 21. and 22. & in his booke of the vnity of the Church, chap. 18. in his 19. Sermon vpon S. Mat. alſo in his 6. treatiſe vpon S. Iohn, and in his 2. booke of Baptiſme againſt the Donatiſts, the 3. chap. S. Gregory Magnus in his 4. booke, epiſtle 32, 36, 38, 39. alſo in his 6. booke, epiſtle 24, 30. and his 7. booke, epiſtle 69.

4. *FOurthly, Whether there can be any ſinne (little or great) in man, without the breach of the Commaundement, becauſe it is written, that where there is no* Rom. 4. ℣ *Law, there is no Tranſgreſſion*: but the Cōmaundemēt being broken, we all hold the ſame ſinne deadly, (for the* Rom. 6. 23 *wages of ſinne is death ℣) it being not repented before death:*

death: for the Trueth himselfe doth auouch, that vnlesse we repent, we shall all perish ℣. Luke. 13.3.5

That this poynt may be the better vnderstood, let vs consider well vpon the seuerity of those two Commaundements, on which the whole law & the Prophets depend ℣. Math.7.12. Math.22.37.39.

First, Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy mind, and with all thy strength.

Secondly, Thou shalt loue thy neighbour as thy selfe, &c.

From hence we note, that there is not any good (little or much) that man can doe, but he is bound to do it, euen by this law of loue; for if he omit it for any respect whatsoeuer, how then doth he loue God with all his heart and soule, &c. he not wholy (as much as in him lyeth) doing the will of God at all times, whose will is that we should be perfect as our heauenly father is perfect ℣: And by this we absolutely cut off both works of supererogation, and works of satisfaction to God: for it can not be truely said, that a man neglecting his duty at one time, may yet make all satisfaction for the same offence, onely by doing his duty at an other time; because the Scripture doth declare vnto vs, that when we haue done all that we can do, we are yet vnprofitable seruants, and haue done but our dutyes ℣. Math. 5.48 Luke. 17.10

Fifthly, forasmuch as none but God can tell whether a man shall repent or no of any sinne before death, whether therefore, that sinne which S. Iohn forbids vs to pray for ℣, be not that sinne onely which a man dies in without Repentance, and so consequently no sinne to be prayd for af- 5. 1.Iohn. 5.16

ter death? for ſinne not being repented before death, the Scripture doth proue it damnable, as is noted before in the fourth demaund: but being truely repented from the bottome of the heart, the ſame Scripture proues the ſame ſinne to be abſolutely pardoned, & altogether cleanſed by the infi-
1. Iohn. 1. *nite merites of Chriſt Ieſus Y: whereof alſo we haue an euident example by the penitent Thieſe that died vpon the*
Luke. 23. 42. 41-43 *Croſſe Y: for if by Gods Iuſtice a Purgatory fire were requiſit for any of his elect, then vndoubtedly it had bene moſt requiſite for him that repēted ſo late, & without any ſatisfaction at all, but onely that ſatisfaction which Chriſt made for him; which is all ſufficient both for him and all the elect of God.*

AND that this point may be well vnderſtood, let vs conſider well both of the infinite mercies of Almighty God towards his children the elect, and alſo of the infinite merits of Chriſt; for of neceſſity it muſt be granted, that a Purgatory fire after this life to torment the children of God, can not ſtand both with thoſe mercyes of God, and merits of Chriſt: and I proue it after this maner following.

Pſal. 103. 13. It is written in the 103. Pſalm, that as a father hath compaſſion on his children, ſo doth our heauenly Father pitty thoſe that feare him, to wit, his owne children; (and we find it to be ſo by the example of the Thieſe before ſpecified.) But what father will puniſh his child (being come to yeeres of diſcretion) for the follies committed in his youth, the ſame father being alſo aſſured, that his ſonne is ſo heartily repentant for the ſame follies, that he will neuer commit them againe? And ſhall we vainely imagine,

imagine, that God is not so mercifull and fauourable to his repentant children, as man to his? or shall we vainely imagine (respecting Gods iustice) that the merits and satisfaction of Christ, are not as sufficient for one faithfull repentant sinner, as for another? God forbid: let vs rather acknowledge the errour herein, whereſoeuer it be, and although neuer so ancient: for better late then neuer, to acknowledge ignorance and error to be incident to all men ℣. Rom. 3.3.4

6. SIxtly and finally, whether they teach not contrary to Christ, which teach, that a man may eate and drinke the blessed Body and Blood of Christ, (the onely spirituall food and life of the soule) to his owne damnation? for our Sauiour doth absolutely affirme without any exception or condition, that whosoeuer eateth his flesh, and drinketh his blood, hath life euerlasting ℣. And thereby it is most euident, that eyther those words of Christ must be vnderstood otherwise then they are there expresst (which no good Christian dares to doe) or els the same Scripture doth apparantly proue, that a reprobate (as Iudas, and such like) can neyther eate nor drinke that heauenly substance. Iohn. 6.51-54.56-63

But if in that one place of Scripture, any one thing may bee vnderstood more or lesse then the Text doeth expresse, why may it not likewise be so in some other places thereof, euen where men themselues shall thinke good, and so the word of GOD to bee made of no effect, by the doctrines and traditions of men?

THerefore, that it may euidently appeare to the discreet Christiã, that there is not both a worthy and an vnworthy receyuing of that spirituall food, (the Body and Blood of Christ), as there is of the Sacrament thereof, according to S. *Paul* Y, & according to the eating of Manna among the Iewes; let him note well what our Sauiour himselfe saith more in the same chap. This is that bread which came downe from heauen, (sayth he) not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer. Not as your fathers haue eaten Manna, & are dead, sayth Christ. Yes, sayth the Church of Rome, Euen as your fathers haue eaten Manna vnworthily, and are dead: so he that eateth of this heauenly bread vnworthily, shall likewise die.

1. Cor. 11. 24. 25. 26

1. Cor. 10. 3. 4 It is plaine by the Apostle *Paul* *, that the faithfull Iewes did eate and drinke the same spirituall foode which we doe, euen the bread of life; and therefore are not dead, but liue. As many as in Manna vnderstood Christ, (saith S. *Augustine*) did eate the same spirituall foode which we doe Y.

De vtilita. pœnitent. Cap. 1.

See more S. *Augustine* for this last point, in his 26. Treatise vpon S. *Iohn*, and beleeue not lying spirits, but proue by Gods word, whether the spirit be of God or no: for by that good meanes, Error may be confounded, and Truth made manifest, with glory to God, and peace among Christians: which God graunt of his infinite goodnesse, Amen.

An

An inuincible Argument, to *proue the Church of Rome to erre.*

Reiect him that is an Heretike, after once or twise admonition, knowing that he that is such, is peruerted, and sinneth, being condemned of his owne selfe, Tit. 3. 10. 11

WHosoeuer mistakes holy Scripture, doth erre.

But the Church of Rome mistakes holy Scripture:

Therefore the Church of Rome doth erre.

Whosoeuer vnderstãds more or lesse in Scripture then the text doth expresse, mistakes the Scripture.

But the Church of Rome vnderstands more in Scripture then the Text doth expresse:

Therefore the Church of Rome mistakes the Scripture.

THat the Church of Rome vnderstands more in Scripture then the text doth expresse, I proue it frõ the 6. of *S. Iohn*: for there where our Sauiour saith absolutely without any exceptiõ or condition, Whosoeuer eateth his flesh, and drinketh his blood, hath life euerlasting; the Church of Rome John 6. 54. 56

vnderstands him to speake conditionally, as in effect to say, Whosoeuer eateth my flesh, and drinketh my blood (worthily,) hath life euerlasting ℣. And this is more then the text doth expresse, not in word onely, but in signification: for it is one thing to giue a benefite freely, and another thing to giue it conditionally: therfore this text of Scripture is most cleare against the Church of Rome, that the wicked and reprobate can neyther eate nor drinke the flesh and blood of Christ.

See Bellarmine in his 1. booke of the Eucharist, Cap. 7.

But to confirme this argument to be inuincible against all Heretikes, let any Heretike with his heresy be brought to the triall of holy Scripture: and although some one place thereof being brought against him, may seeme to agree with him, or not to make against him at all, yet diuers places of Scripture being conferred together, he shall then be forced eyther to acknowledge his owne error, or otherwise to vnderstand more or lesse in Scripture, then the text doth expresse: and for more confirmation thereof, we will touch one poynt more.

It is written in the 1. to *Tim.* chap. 4. that in the latter times some shall depart from the faith, giuing heede to spirits of error, and doctrines of deuils, teaching lyes in hypocrisy, &c. forbidding to marry, and commaunding to abstaine from meates lawfully to be eaten, &c.

Here from the truth we proue to the Church of Rome, that the Apostle doth propheſie of them, because they forbid some to marry, &c. But they denie it, saying, that he doth rather propheſie of the *Manichees*,

chees, because they held marriage vncleane, and therefore altogether vnlawfull: but we (say they) contrary to them, doe hold it a holy Sacrament; and therefore the Apostle doth not there speake of vs at all.

Wee still vrge them with truth, that the Apostle doth there speake as much of them, as of those ancient Heretikes, and rather of them then of the other, because in hypocrisie they rather forbid marriage then the other, seeming to account of it as an holy thing, and yet forbidding it in some persons, as rather in them prophane then holy, notwithstanding the holy Scripture doth affirme it honourable in all ‡. 1. Cor. 7. 2. 28. 29. & Hebr. 13. 4

They yet replie against the plaine text of Scripture, (as we find by their Rhemish notes vpon the same places) that marriage is not lawfull in a Bishop or Priest, and therefore not honorable in all, but in some, to wit, in such as may lawfully marry, and are lawfully married: not in brothers and sisters, (say they) neyther in persons which haue vowed the contrary.

But this answere of theirs is no better then a deluding speach: for as it is lawfull for brothers and sisters to marry, they not being married one to another, or contrary to Gods law: so is it also lawfull for a Bishop or Priest to marry, without making any such vndiscreete vowes to the contrary: for to confound this erronious opinion of theirs, wee shew vnto them, where the same Apostle which did propheſie of this deuilish error, doth auouch a

Bishop the husband of one wife, to be vnreprouea-
1. *Tim.* 3. ble ℣. To which they reply, according to the maner
2 of all Heretiks, that there the Apostle must be vnder-
stood to speake of a Bishop, that hath bene the hus-
bād of one wife. But this is plaine absurdity; for it is
one thing to be a maried man the husband of one
wife, and an other thing to be a widdower that hath
bene the husband of one wife: and he that takes frō
Scripture the one for the other, doth apparantly de-
clare himselfe to erre, in mistaking the Scripture.

Read the 3, 4, & 5. chapters of the 1. to *Timoth.*
(and conferre the 2. verse of the 3, with the 9. of the
5.) and note thereby, who S. *Paul* thought meetest
for single life; for euery one can not liue single and
5-9-11 *Math.* 19 chaste, although he would ℣. And therefore, al-
1. *Cor.* 7. though chaste single life is to be preferred before
3 marriage, yet to make marriage vnlawfull in any, is
deuilish: for an vnchaste single life is the more abo-
minable to God, because marriage is honorable in
all degrees.

This Argument therefore is not lightly to be re-
garded; for by the inuincible force and strength
thereof, all Heretiks may be conuerted or confoun-
ded; for albeit faith be aboue reason, yet faith is not
against reason. But it cannot stand with reason &
a good conscience, that a Christian should beleeue
any thing for truth, which the Scripture doth con-
tradict: and therefore it followes of necessity, that it
cannot stand with reason and a good conscience,
that a Christian should beleeue any thing for truth,
before he knowes certainely, whether the same be
agreeable

agreeable to holy Scripture or no; for there must be no doubt in faith: and faith is by hearing, and hearing by the word of God Y. Rom. 10.14.17

But setting the authority of the Church of Rome aside, who can doubt, that the holy Scripture doeth allowe it lawful in a Bishop or Priest to liue in chaste wedlocke? Againe, setting the authority of the Church of Rome aside, who can doubt, that the holy Scripture doth allowe it a true and lawfull fast in any Christian whosoeuer, eyther not to eate any thing at all, or els in respect of natures weakenesse, to eate a very small quantity of any meate whatsoeuer, not respecting therein the difference of meats, but onely the quantity?

It may well be, that he which hath his conscience seared with an hot Iron, will doubt of these things: but not any other can make any doubt therein; and therefore not any other can doubt that the Church of Rome is not the true Church of Christ, but rather assuredly the Antichristian Church, in extolling her selfe so much aboue God Y, as to make that vnlawfull by her owne traditions, which he hath made lawfull by his holy word. 1 Tim. 4.1.2. 2 Thes. 2.3.4

True chastity and true fasting are highly to be commended; but if there were no Scripture to lay open these hypocriticall errors, yet the absurdities therein are sufficient to proue them meere follies, proceeding onely from earthly wisdome; for as touching the vndiscreet vowes of Priests neuer to marry, many of them, in so vowing to omit that which is lawfull, haue bene thereby constrayned to com-

mit that which is vnlawfull: and this is a truth moſt euident; yet it is vainely giuen foorth by many, that euery man that doth endeuour himſelfe to liue ſingle and chaſte, may ſo liue if he will: but that opinion is contrary to Scripture, as is noted before.

Indeed God may beſtow that gift of continency vpon whom he will: but it is plaine preſumption in any man, to vowe to do that thing which lies not in his power to do, and then afterwards to craue power from God, that he may be able to performe it: for if God ſhould refuſe to grant the petition proceeding from ſuch a preſumptuous perſon, what then may be expected in him, but vncleanneſſe? for marry he will not.

And as touching faſting, in few words, it is alſo plaine abſurdity, (reſpecting a Chriſtian faſt) to forbid a ſmall quantity of ſome kind of meats, and to allowe a large quantity of an other.

Therefore let euery man beware, that he neglect not the wiſdome of the ſpirit, contained in holy Scripture, to follow the wiſdome of the fleſh, contained in the doctrines and traditions of men.

Seeing faith is by hearing, and hearing by the
Rom. 10. 17. word of God ϒ, let no man be wilfully ignorant what that word teacheth: for the teſtimony of our Lord is ſure, and giueth wiſdome vnto the ſimple, Pſalm. 19.7

An infallible note, whereby to *know the spirit of Truth, and the* spirit of Error.

Beleeue not euery spirit: but try the spirits, whether they are of God, 1. *Iohn.* 4. 1.

WHosoeuer doth vnfaynedly desire to haue all men reformed and confirmed in euery thing, (both in word and deed, doctrine and maners, profession and conuersation, faith and works) onely by that truth which hath bene from the beginning,* (to wit, the holy Scriptures) may assure himselfe to be directed by the Spirit of truth; because he finds himselfe most willing in all points, rather to obey God then man: for from thence proceeds a good conscience, which can neyther allow nor disallow any thing, but that which God doth allow or disallow.

* 1. *Iohn.* 2. 7.

But whosoeuer is directed by the spirit of error, shall find himselfe nothing agreeable to the former, but altogether opposite vnto him; for although hypocritically he may seeme highly to commend the authority of holy Scripture, before any other authority whatsoeuer, yet in truth and in deed, (he obeying man rather then God) shall find himselfe wholy vnwilling to be tried onely by that vndoubted

truth, becauſe there is not any thing more againſt error and nouelties, then the ſame truth which hath bene from the beginning; and for that cauſe, the ſpirit of error ſeekes rather to ſubuert by fire and ſword, then to conuert by the ſacred word.

The ſpirit of truth walking in the true light, doth ſeeke to proue euery doubt by a certainety, and thereby oftentimes makes ſimple men to argue diſcreetely and wiſely, according to ſpirituall wiſedome.

But the ſpirit of error walking in darkneſſe, doth ſtill ſeeke to make good one vncertainety by an other, and thereby too often makes great ſchollers to argue vndiſcreetely and abſurdly.

To ſpeake much in few words, the ſpirit of truth ſearcheth the holy Scriptures diligently: & where thoſe Scriptures are truely ſearched, there God is found; and whoſoeuer hath God on his ſide, ſhalbe ſure to ouercome: for great is that ſpirit of truth, & in the end it will preuayle againſt the greateſt aduerſary to Chriſt*, which ſome ſuppoſe to be *Lateinos*, (the Latin man) *666.* and *Dux Cleri* (the guide of the Cleargie) *666**. *Reue.* 13.18.

2. *Theſ.* 2.

L.	50.	D.	500.
a.	1.	u.	5.
t.	300.	x.	10.
e.	5.	C.	100.
i.	10.	l.	50.
n.	50.	c.	0.
o.	70.	f.	0.
s.	200.	i.	1.
66.		666.	

And for as much as there is not any other power, that can ſo much preuayle againſt that great aduerſary, as the ſame ſpirit of truth, who then, but a

It is noted by the learned, that although diuers names comprehend this number, yet none in ſuch ample maner, according to holy Scripture, (all circumſtances therein reſpected) as the Popes of Rome, ſiace the yeere of grace 666. And as they note the ſame number in the former words from the Greeke and Latine, ſo doe they alſo in the Hebrew word for a Romane.

ſkornefull

Ikornefull Heretike or worldling, will reiect that truth (although neuer so simply vttered) which is brought forth against the same aduersary?

Simplicity cannot lye to deceiue, because she is not able by craft and cunning to colour a lye, thereby to make it seeme better then it is. Therefore whosoeuer doth reiect a simple truth, is most worthy to be deceiued by a sophisticall lye.

Simplicity and plaine dealing were neuer enemies to truth, but to error; for Hereticks cannot thereby mainetaine their heresies: but by sophistry and equiuocation they endeuour to proue truth to be error, and error to be truth*. *Colo. 2.8*

There is an earthly wisdome belonging to the naturall man, and that wisedome is foolishnes to God, and deceiues many.

But there is a heauenly wisedome belonging to the spiritual man, which is foolishnes to the world, and that can neyther deceiue, nor be deceiued: for he that is spiritual, discerneth all things*. Blessed is he then that is a foole to the world, and wise to God. *1. Cor. 2.13.14.15.*

To the man of God, truth is as welcome from a Puny, as from a Philosopher: and why? because both in rich and simple attyre, she is *semper eadem*, alwayes the same. Therefore he is as vaine & senceless, that doth reiect the simple truth, being spokē to no other end, but to the confounding of deuilish errors, as he that doth reiect Art and science, being vsed to the glory of God; for when all is done and sayd, it is truth that must confound the Deuill, and

nothing elſe but onely truth.

Let no man therefore forbeare to ſet her foorth, becauſe he finds himſelfe to be ignorant in Arts: for it is better that his ignorance therein be layd open to the world, then truth to lye hid whereſoeuer; for being ſet forth in a knowne Language, and eaſie to be vnderſtood by the moſt ſimple, there is not then any iuſt cauſe why Chriſtian truth ſhould be reiected at any time. He that is wiſe indeed, will regard the inward ſpirit, more then the outward letter, abhorring onely that which is euill, and cleauing one-

Rom. 12. ly vnto that which is good ℣; abhorring errour,

Gala. 1. & though in an Angell from heauen ℣, and cleauing vnto truth, albeit from the mouth of the moſt

Pſalm. 8. ſimple ℣.

In the trying of maſteries, and in ſtriuing for victory, policy doth direct the weakeſt to incounter the weakeſt, and the ſtrongeſt to encounter the ſtrongeſt aduerſaries; but where the weakeſt is well able to reſiſt the ſtrongeſt, who can doubt which ſide is to haue the victory?

Among Proteſtants, I am not onely in the number of the weakeſt, but the weakeſt of the weakeſt (as may be well ſeene by my weake maner of writing hereof:) yet I doe here iuſtly forbid any Papiſt whoſoeuer, to reply directly againſt theſe things which I haue brought againſt him, and not thereby to commit manifeſt abſurdity. And why do I ſay this, being but a ſimple lay man vnlearned, but becauſe I haue that truth on my ſide, which will neuer be ouercome directly? If a thouſand learned Papiſts

ſet

set themselues together against one simple Protestãt, he hauing Gods truth on his side, they could neuer preuayle against him: for *si Deus pro nobis, quis contra nos?* If God be for vs, who can be against vs? Rom. 8. 31

Therefore to the confusion of all wicked skorners directed by the spirit of error, and wisedome of this world, (for skornefulnes is a proper marke belonging to the wicked) we will conclude with this truth: A scorner seeketh wisedome, and findeth it not: but knowledge is easie to him that will vnderstand. Psalm. 14. Pro. 14. 6.

1. Cor. 10. 31

VVhatsoeuer we do, let all be done to the glory of God.

Amen.

RT. a. 67. in 4. d. 24. 2 Tim. 2. 7. WD

FINIS.